THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE
THE HIMALAYAS.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

My pilgrim thoughts now end where they began
Upon the slopes of thy eternal hills,
O holy goal of our pure seeking wills,
Where heavenly Ganga leapt and earthwards ran.
Within the limits of life's mortal span
Shall I see thee whose sight with rapture thrills
And in the soul deep God like calm instils
And lifts from life our ancient sorrow's ban?
Thou art God's blessed temple first and best,
Reared by His holy hands and mightier far
Than earthly fanes with fleeting life and charms.
Thy sight doth bring us true and perfect rest,
O pure and white steadfast as a star!
Enfold my soul in thy paternal arms.

Note.

The next issue will be sent by V. P. P. to those whose subscriptions are not received before next Thursday.

Manager.

॥ वाण्युत्कर्षमञ्जरी ॥*

By **H. H. The Jagadguru of Sringeri.**

दर्शं दर्शमनेककोटितपनाहंकारहुंकारकृ-
द्गाह्याभ्यन्तरतामसापहरणं यद्रूपमन्तः सदा ।
ध्यायं ध्यायमवाप्नुवन्ति विबुधाः कैवल्यमेवाञ्जसा
सा वाणी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥ ६ ॥

आस्तामम्बुधिसंभवाकरुणया स्वामी धनानां पुमान्
दोर्दण्डोद्धृतपर्वतो भवतु वा शौर्येण हित्वेदृशान् ।
एकः स्तूयत एव संसदि यया पात्रीकृतो नेत्रयोः
सा वाणी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥ ७ ॥

यस्माद्वक्त्रचतुष्टयेऽपि सततं वासो यया तन्यते
तद्धातुश्चतुराननत्वमुदितं युक्तं भवेन्नान्यथा ।
नो चेत्सर्पमुखेषु जन्तुषु चतुर्वक्त्रास्तु केचिन्न किं
सा वाणी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

पूर्वं देशिकशापतः प्रपठिते वेदादिके विस्मृते
सूर्यात्सर्वमधीत्य तद्वचनतो यां याज्ञवल्क्यो मुनिः ।
स्तुत्वा संस्मृतिमाप सर्वनिगमे चाभूद्विदामग्रणीः
सा वाणी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥९॥

यद्वर्तेति चतुर्मुखास्त्रिजगतां सृष्टिं करोत्यञ्जसा
तद्वद्विष्णुरवाप्य यच्छ्रुश्रतरां रक्षत्यशेषानपि ।
यद्भातेति शिवः समस्तविलये शक्तस्तथा सर्ववित्
सा वाणी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥१०॥

यत्सौन्दर्यमवेक्ष्य शैलतनया क्षीराम्बुराश्युद्भवा
चाद्या तत्र भियैव गौरतनुतां संप्रापदन्या पुनः ।
विष्णोर्वक्षसि गूढभावमभजद्दिव्याङ्गलावण्ययु-
क्सा वाणी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥११॥

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*We regret very much the mistake caused in our last issue in the matter of naming this stotra. By an oversight it was put down as 'वाणीपाण्यवलम्बनस्तुतिः instead of वाण्युत्कर्षमञ्जरी. We need not tell our readers that this poem is modelled after the शिवोत्कर्षमञ्जरी of Nilakanta Dikshitar.

Events of the Week

The Royal Commission on the public services presided over by Lord Lee has, in the course of its itinery in this country for gathering evidence, now come down to our Presidency town of Madras, where it has been holding its sittings for the past one week. So far besides the I. C. S. and the European Government Servants' associations, and the I. M. S., the Indian officers Association and the Indian Members of the I. M. S. have submitted their evidence. The Indian Members of the I. M. S., were put to the necessity of submitting a separate statement of their case, because, it is stated, the European Members thereof had not the courtesy to consult them, in the drafting of the memorandum that was put in on behalf of the medical profession.

* * *

From a perusal of those several memoranda, as also the oral evidence tendered by particular groups of officers before the commission, one could not have failed to gather that whereas the European group has throughout insisted upon and clamoured for more emoluments, and allowances, and free passages to and fro Home not only for themselves but also for their wives and children and their nurses and ayahs, the Indian group has maintained that there is no justification for increasing the emoluments of the services, and considerations of marriage and the number of children and servants one has to maintain must not enter in the calculations of one's emoluments in the public services. The former have betrayed a monstrously callous indifference to the best interests of the Indian tax-payer, despite the fact that he is already over-burdened, while the latter, who could feel with an Indian's heart for the woes of their brother, have clearly stated that "it is unjust to call upon Indians to pay more," to pamper to the exaggerated standard of living of the European officer.

* * *

The Indian Officers' Association's Memorandum is a bold and dignified presentation not only of their own particular case but also of India's case for the general and wholesale Indianisation of the services. In fact Lord Lee who had rather a very smooth sailing in the U. P. and Bombay had a hard nut to crack, with the Indian Officer's Association's representatives and also with Col. Rai who represented the Indian I. M. S. men. The noble Lord encountered his first tussle at Madras, and the memorandum submitted by Mr. R. Ramachandra Rao, must have come as a rude shock on his Lordship. Verily His Lordship was not prepared for the bold, piercing thrust that the Indian Officers of Madras have made. That explains why Lord Lee should characterise their statement as "contentious" and "provocative" in language. Such characterisation of the Association's Memorandum, has only served to bring forth the further stricture by Mr. Ramachandra Rao, that the Association "felt strongly on the matter because often promises had been broken." It would have been well if Lord Lee, by virtue of the position he has been called upon to occupy, had as an impartial Judge, held the scales even and recognized that there are always two sides of a questtion. In the ordinary nature of things, one would have expected him to at least refrain from making such remarks as would prejudice the case of the witnesses who presented themselves for examination. But the straight and independent manner in which the Indian Officers, put in their case, proved too much for His Lordship's British instincts and susceptibilities, and Lord Lee has shown himself nakedly in his true colours, by the way in which he treated the spokesmen of the Association.

* * *

The association have in their statement demanded that the All India service must be abolished and the services must be unified into a provincial service. They have rightly pointed out the anamoly that the agency, on which the executive of the province has to depend for the administration of Provincial subjects, should be under the control of the Central Government. The executive has to put in force problems of administration through an agency which is controlled by an outside authority. This would to say the least of it lead to indiscipline and the Ministers and Indian Executive Councillors would be seriously handicapped. This clamour on the part of the European members of the services for protection of their interests from anything that the Legislative Councils or Ministers might do, the association have deprecated "as a violation in spirit of the Government of India Act 1919," "the policy underlying which is the gradual development of self governing institutions with a view to the progressive realisation of responsible government."

* * *

Referring to the time-honoured shibboleth of maintaining the "British Character" of the administration, the Association have some strong and pungent remarks to make. "A great deal has been said and written about preserving the British Character of the administration, though what exactly this means is far from clear. If 'good Government' is what is intended, it is by no means an exclusively British characteristic". "While we shall always welcome Europeans as our colleagues in the various service we must emphatically repudiate any claim that the European as such is superior to the Indian either in efficiency or character." Regrding the reservation of some superior posts for Europeans as such, the association have touched the right cord when they that it is after all India's political subordination that is really the root cause for such iniquities. The association have made bold to speak the truth in the following words. "We can understand the candid argument that India is politically subordinate to England and that therefore she must submit to a number of lucrative posts being reserved for Englishmen. But it is adding insult to injury if such reservation is accompanied by the assertion that Indians are unfit for such posts"...Further down the memorandum we have "We would add that every European who will serve India in the right spirit and help her to achieve at an early ate full responsible Government and *real* equality with the other nations of the Empire is specially welcome." Thus while the association consider that there is no longer any justification for recruitment in Europe for ordinary administrative work and that enough Indians could be found to man every single post in the services, they would welcome Englishmen with the right spirit of working for the amelioration of the country and people who pay them. The association's memorandum it should be remarked has not merely the temporary value of having stated the Indian case straighforwardly before the Royal Commission, but has also earned permanent importance as a document in which the Indian officers under Government have clearly set forth that they are not one whit behind the much maligned politician, in claiming responsible Government for their country at an early date.

* * *

One other evidence—the one given on behalf of the Indian Members of the I. M. S.—deserves notice. The European Members thereof, it is complained entirely ignored the existence of the Indian members who were not at all consulted before drafting the statement on behalf of all the members. Consequently they have been forced to submit a separate memorandum. The Indian members have drawn attention to the unjust and iniquitous way in which senior Indian members were superseded by junior European members,—as for instance in the recent appointment of the Principal to the Medical College. They have further stated that for such Europeans as are prepared to work in India *as her servants*, there is no justification for any feeling of insecurity and uncertainity as to the future" The country is not prepared to employ more Europeans than absolutely necessary. "The demand of the European members is" the Indian I. M. S. men submit "preposterous and the country cannot afford it" the Service exists for India and not India for the Service." These are the remarks of a body of men whose loyalty to the British administration—by virtue of the very positions they hold—must be above reproach Such are the strictness that responsible Indians, in Government service feel bound to pass on the mischievous and wholly unjustifiable agitation for increase of emoluments on the part of the European Officers. We wonder whether Lord Lee would have been able to rise above his race prejudices and see the real nature of things; but judging from his pronouncements we hope not.

The Hindu Message

Liberals in Conference.

The Liberals have met in Poona and dispersed. If anybody had even indulged in the fond delusion that the Rt. Hon. Srinivasa Sastri's piercing cries on the inequalities and the betrayals of the Indian cause of the British Government indicated that the Liberals were on the eve of a new orientation in their policy they would have been cruelly disappointed. The Liberals are still the same set of blind men who will not see. Experience has no lessons for them ; disappointments and betrayals only tend the more to take refuge in futile and obsequious phrase-making. Whatever eminent individuals may in the heat of passion or debate talk, the quicksilver rarely ever mounts in the Liberal thermometer. It is not therefore surprising that while the country is but passively interested in their doings, the Government which after all consists of shrewd men should fail to pay any serious attention to their outpourings of fancied wrath.

Dr. Sapru in his somewhat long address only recounted the happenings at the Imperial Conference and added that a heavy tariff should be placed on South African coal. A lack of a sense of proportion has never before been so manifested. Yet to any who understands the Liberal mentality, this will not be surprising. Politics without friends is not a serious purpose but an affair very like the mock killing of the ruffian on the stage. It is a display of moral fervour and moral strength ; and they have only themselves to blame if their victories are also merely moral victories. And when you get to the region of the intangible and of 'moral values' the Liberals can any day beat you at such twaddle. Retaliation, if it is to be effective, must be swift, sharp, decisive and proportioned to the stakes. Even the most brazen hardihood will dare maintain that an embargo on South African coal or the exemption of South Africans from the unholy and inequitable priveleges Europeans enjoy in this country is of that category. Dr. Sapru made another and more practical observation. He referred to the need for a great Liberal offensive : and we dare say, that party of gentlemen will not find it difficult, like the Plebian Congress, to find the funds necessary for an intensified Liberal campaign. And with the dissensions in the Congress camp and the consequent paralysis in our public life, it is possible the Liberals may succeed in this projected campaign—provided they have a strong enough vertebral column. But have they ?—in spite of Mr. Sastri's speeches of gall and bitterness and Dr. Sapru's consciousness of a high mission.

The answer is furnished by the proceedings of the Federation and is conclusive, though very damaging to Indian moderatism as a party. The only achievements to their credit heretofore are that they have been subservient though passive tools in the enslaving of their fellow-countrymen, or, if this be unduly harsh, in the fettering of their common rights and liberties. Let us take the resolution on self-government, moved by the Rt. Hon. Sastri himself. That resolution eschews all fundamentals and does not plead for responsible government. It makes no mention of the rights of the people for self-government, but refers to the practical inconvenience—are not the Liberals such an eminently reasonable lot—of the present system, as the ground for the appointment of the statutory commission earlier than the appointed time. Take again the self-stultifying attitude they adopted in regard to the boycott of the British Empire Exhibition. It is not mere myopia, but sheer ablepsy. If the Liberals still think they are a Party with a purpose in our politics and all that they need is the purse of Fortunatus, they are much simpler than we thought.

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The Philosophical Message of India

II

By P. T. Srinivasa Aiyangar M. A.

All philosophy is based on immediate experience, Pratyaksha. Pratyaksha is the ultimate, unquestionable truth for each man. No body can question the truth of my Pratyaksha to me. So to every one of us, philosophers or common men, who undergo their experience of life like dumb, driven cattle, driven by the unerring hand of Prarabdha Karma. When we, in our long pilgrimage of life, turn our senses inward, become *avritha chakshus*, we begin to philosophize. And what do we then do? We, by means of our mind, analyse our experience, our Pratyaksha, into its constituent parts. We find that man is not a simple, an elementary fact, but a complex. This complex is, in Indian philosophy, divided into three parts, Atma, that is the seer, the world, Jada, the unconscious, which is the seen, and the karana, the organ which is itself made up of two kinds—the inner organ, the antahkarana, the mind, and the outer organs of sensation and action—the *Jnanendriyas* and the *Karmendriyas*. Without even defining or otherwise explaining these three categories into which we analyse our experience—the seer, the seen, and the organs which serve as the medium between the two, it may be pointed out that this classification appeals to every one by its clearness and simplicity. The seer is a conscious being, without change. The mind *chitta* as it is called in books of Yoga is constantly changing, *chitta* appears in a series of changing states, whereas the light of consciousness, that is the Atma, shines without flickering.

But in most schools of Western philosophy the conscious subject and the organ of knowledge form one reality and not two, one unit incapable of further analysis. English Psychology, especially treats 'states of consciousness' as synonymous with states of mind. Stout says: 'It is clear that mind exists wherever consciousness exists.' He defines mind to be 'the unity of manifold successive and simultaneous modes of consciousness in an individual whole.' Baldwin defines psychology to be 'the science of the phenomena of consciousness.' But this fusion of mind and consciousness into one concept has not been unchallenged in European philosophy. Plato and Aristotle have used such phrases as 'the seeing of sight,' 'the perceiving of perception,' 'the thinking of thought' to indicate consciousness apart from mental functioning. Plotinus clearly formulated the distinction. 'Intelligence is one thing and the apprehension of intelligence is another. And we always perceive intellectually, but we do not always apprehend that we do so.' Leibnis, too, very clearly keeps in view this distinction between the function of the mind and the function of consciousness when he says, 'As a matter of fact our soul has the power of representing to itself any form of nature whenever the occasion comes for thinking about it, and I think that this activity of our soul is, so far as it expresses some nature, form or essence, properly the idea of the thing. This is in us and is always in us, *whether we are thinking of it or no.*' In another passage, he definitely formulates this distinction. 'Perception should be carefully distinguished from apperception or consciousness. In this matter the Cartesians have fallen into a serious error, in that they treat as non-existent those perceptions of which we are not conscious.

In our own days Ribot has argued that consciousness is a 'simple phenomenan superadded to the activity of the brain as an event having its own conditions of existence, appearing and disappearing according to our circumstances.' This is still more clearly put by Binet. According to him, consciousness is 'capable of disappearing without the corresponding nerve process being altered. Two similar images succeed each other in the mind. It matters little whether we did or did not notice the resemblance, for, being similar, they will put a common cell element in vibration. This identity of seat will be sufficient to produce all the results which are produced by a resemblance which is recognised and judged by a conscious comparison.' 'The formation of general ideas must take place without the intervention of the cell; in the same manner as suggestion by similarity and for the same reasons, by the sole virtue of the images raised; or in more accurate terms by the effect of the identity of the seat of the particular impression. Images have the property of *organizing* themselves into general images as they have the property of suggesting similar images.' Huxley's description of consciousness as an epiphenomenon superadded to an unconscious physiological process is well-known. Duprat in his discussion of the function of imagination in ethical action as the dissociation and synthesis of elements of previous experience, says, 'The operation takes place *outside the sphere of the clear consciousness;* it is unintentionally and with no clear conception of the physical act that is accomplished, that the mind dissociates the data involved in different experiences, and then associates them and makes of them an original synthesis.'

The 'consciousness' conceived as something different from mind as something unique, is one of the ultimate factors of the cosmos as Indian philosophy analyses it. Unfortunately the word consciousness is used by English writers in several senses. Maher notes three meanings attached to the word, (1) The sum-total of our psychical existence, all cognitive, emotional and appetitive states which are capable of being apprehended. (2) The mind's direct, intuitive, or immediate knowledge either of its own operations or of something other than itself acting upon it; in other words the energy of the cognitive act, and not the emotional and volitional acts as cognized. (3) The reflex operation by which the mind attends to its states and recognises them as its own. The second meaning of consciousness approximates to some extent to the Hindu concept. If the word consciousness, were always used in this sense it would be an excellent name for this concept. But as it is likely to be confounded with a mental process, we are obliged to search for another name. The several names belonging to the various schools of Indian philosophy have, too, to be rejected, because the name used in each school presupposes the particular theory of that school about the relation of consciousness to an inner Being who owns it. It would be as if in English one called it spirit or soul or life, each word assuming a special theory. We shall therefore use a non-commital name for it and call it the 'inner sense.' Jastrow gives it the uncouth name 'feeling-awareness'.

As a right understanding of the concept of the 'Inner sense' is absolutely necessary for a proper

appreciation of Indian philosophy, it will be worth our while to discuss it further. This inner sense is ordinarily so bound up with our mental life, with our thought-images, with our feelings, with our conations, that it is a difficult feat of abstraction to isolate it. When we move, the muscles of the body are conscious of pleasure and pain; when what Physics has taught us to image as vibrations of matter impringe on our nerves, we perceive objects, and are conscious of those perceptions and conations that result from them and we are also conscious of ourselves as separate from the objects around us. These are states of personal consciousness, each state being a complex of bodily or mental activities enlightened by the inner sense. From it let us strip off whatever is contributed by the body and by the mind. What remains is the pure conscience, the inner sense. This inner sense is awareness, wakefulness. It is as if a ray of light proceeded from some source within us and illuminated the map of mental and bodily life spread before it. The power of sight manifests objects to the man; so the light of consciousness manifests his perception, his reasoning, his conation to him. This inner sense is hence awareness; it is the knowledge that we have a sensation, we see an image, we feel a pleasure, when we undergo these experiences. Let us consider the case of a man who eats his dinner while he is preoccupied with thoughts of some inpending calamity. He goes accurately through all the motions necessary for eating; sugar is sweet, pepper is hot, saliva flows on the contact of these substances with the membranous coat of the mouth and finally hunger is appeased, but all the while he is unconscious of all these things. His companion speaks to him, he understands him, replies to him, but all the while, his knowledge of all these things is of the faintest, his consciousness of them but of the thinnest. The pre-occupation of a man that is drunk, of one in mesmeric or somnambulic trance or deep in the contemplation of yoga is similar but more intense. The gulf between his inner sense and the mental and bodily life during these moments of preoccupation is much more pronounced. The light of this inner sense does not beat upon these mental and bodily events and he does not know them.

Is the inner sense the same as cognition? Cognition is a word of a rather vague connotation. To those that regard that the world-stuff possesses an ultimate nature of its own and that when it affects the human mind it takes on the form of sensation, cognition would mean the interpretation of the appearance of the world-stuff as sensations. Thus the physicist would be tempted to regard cognition as a mysterious faculty by which vibrations of matter which constitue light and heat are interpreted as the corresponding sensations. The philosopher may take cognition to mean the process by which a sensation from the outside world starts that complex of remembered sensations, which is called the mental image of an object, *i.e.*, the process called perception, which is the oft-recurring immediate fact of psychic life we are all so familiar with. The inner sense is neither of these processes; these can go on in the absence of consciousness; the world would have evolved, just as it has evolved, men would have lived, multiplied, observed and argued just as they have done, if this inner sense had not appeared in the course of its history, quite as the starry sky evolved in those days when animals had not been born and eyes had not been evolved to see its wonderful majesty. The inner sense frequently is compared to light in Hindu books; just as we focus light on an object to examine it minutely, so the inner sense turns to a bodily or mental event that is taking place to examine it. The more light is focussed on an object the better we can examine it; the more fully the inner sense turns to a bodily sensation or perception, the better does it know it; when light is turned off, we do not see the object before us and it practically does not exist for us; similarly when man's consciousness has turned away from any bodily or mental phenomenon it does not exist for him so far as that inner sense is concerned.

Of course, speaking of the inner sense as light is but a metaphor; but if a metaphor leads to a seperation of categories which ought to be considered apart from each other a separation which helps us to understand their real nature, such a metaphor need not be despised. The fact that we are driven to use a metaphor merely means that we are dealing with an ultimate concept than which there is nothing simpler, and trying to describe its functions in terms of another more or less incompatible with it. The inner sense is such a concept; it is the ultimate beyond which the subject, the 'seer' divested of all 'accidents' cannot be reduced. The consciousness experienced at any given moment of time can be called personal consciousness; strip it of the particular motion or perception which is the immediate bodily or mental event bound up with it and strip it of the vague notion 'I' built up out of innumerable past experiences, and isolate the bare awareness of the happenings of these events, we reach the concept of pure consciousness, this inner sense. As it is compared to light, so also it is frequently compared to knowledge. The word knowledge is as vague a word as cognition. If it means the power of imaging objects this is but perception and a function of the mind; but if it is taken to be a metaphorical name of consciousness or 'sight' as it is called in the yoga books, it may be accepted. The inner sense as here conceived is not quite the same as attention. 'Attention' is associated with movements of the body, voluntary dispositions of the organs of the sense in positions favourable to the exercise of their functions.

This 'pure consciousness' which we have designated the inner sense so as to avoid the associations of existing technical terms should not be confused with personal consciousness, which latter is an Ego empirically constitued from the ever-changing states of mind. This personal consciousness is the 'I' of the ordinary man and not a concept reached after philosophical analysis. Psychic life, or rather the life of a conscious individual is an interminable flow of states of Mind, also called the 'stream of consciousness.' Now I percieve a tree; next I remember that as a boy I climbed a similar tree and so on. Now take any one of these states of the mind; each state of mind involves an 'I' and an object. This 'I' is the empirical Ego. On further analysis we separate the state of mind into a mental action and the awareness of that action. The relations between these two factors may be illustrated by a physical analogy. Imagine a series of rapidly moving pictures and a light of

varying intensity fitfully falling on it. The lighted picture would represent the personal consciousness, the empirical Ego. The moving pictures are the series of mental processes now vividly seen, then dimly, then again almost not at all. When the light of the inner sense has sunk below zero, *i.e.*, when it has turned away from the mental process, the latter is still there but the man is not conscious of it.

To be continued.

The Travancore Uinversity.

Speaking on the subject of Education and the State at a public meeting held under the auspices of the Travancore Teacher's Association the other day, Mr. N. Subramhanya Aiyar, M. A., Retired Senior Dewan Peishkar, pleaded strongly for the nationalisation of education in Travancore. He pointed out lucidly what the State meant and what the purpose of education was. He said that the State was a corporate life of people living under a diversity of occupations in responsible interdependent service for the satisfaction of the two wants of man,—food and salvation, and that education was the enabling of the children of that nation to carry on that corporate life in unbroken continuity and with increasing ease and efficiency. And the duty of the Government as the protecting organ of the body-politic was to safeguard that corporate life against all disturbances from within or from without and to ensure that education fulfils its intended purpose. He then traced the evolution of society from the unorganised primitive state of the savage when each unit had to supply all its wants by itself and lived an undifferentiated life with his fellow units, to the civilized condition where people worked under a division of labor and a classification of life and, with unity, mutual responsibility, love and loyalty to established relations as the necessary consequences. He then showed how language originated, grew and developed *paripaassu* with society, till it became the reservoir of all its past hard-earned knowledge and experience. And the education in a country was the passing on of this knowledge and experience, fitting persons for the various denominations of service in an organised manner through its own language and with due regard to demand, thus obviating all disturbances due to under or over-supply. Progress, he said, was not progress in the ability to harm without being harmed, but progress in the ability to help and to command help in return. The West, with all its nationalisms and inter-nationalisms, its numerous divisions of labor and the dazzling splendour of its so-called civilisation, is vitally defective. It contains no institutional arrangement for the conscious preservation of internal economic order, without which neither stablity nor progress for itself nor harmonious relation with others is possible. Western society is only planned for competitive enterprises, economic, political and religious against other nations, and all unities and alliances are temporary combinations for this end. This great defect is the real cause of the cataclysmal break-up of its states and empires no sooner they get worsted in a struggle. Witness the condition of Germany!

Referring to India, Mr. Subramhanya Aiyar observed that hers was a case of a great fall. She was not merely a great nation, but a nation of nations. Hers was a continent by itself each component country having its own language, its own king and its own self-contained economic and social polity, and connected with every other through ties of a common classic, a common religion, a common emperor, etc. And permeating her entire structure was a conscious, cohesive bond of mutual responsibility, the result of distinctiveness in the division of its labor and in the disposition of her constituent life so that the idea, need or possibility of encroaching on each others place or province was jealously kept out. As long as the nation retained this arrangement and this mentality, she was able to successfully stand against all foreign invasions. But when her mentality began to change, when she became a prey to the seductive influences of Western commerce, she began to blindly imitate foreign languages, foreign dress, foreign religion, and foreign customs and manners at the expense of her own people. This meant their gradual disemployment and the reduction of a highly civilized self-dependent country to the helpless conditions in which she now is, the condition of a slave needing to be employed and fed by foreign nations, to be served by foreign industries and to be taught and educated by foreign culture and through foreign media of instruction. Mr. Subrahmanya Aiyar pathetically asks, should this continue to be? It is this reduction of an entire people to the position of dependents and coolies, struggling for existence, says Mr. Subrahmanya Aiyar, that accounts for all the poverties, vices, crimes, disunities, labor emigrations, break-up of families and dispersions all over the world, caste and racial antipathies that have disfigured the latter day life of India and depressed and crippled her beyond measure.

Now that Travancore is going to take into her own hands the complete control of the education of her children, he pleads for the opportunity being availed of to remove the anamoly of a foreign language and remedy the defect of unorganised, cooly-equipping education—physical cooly or intellectual cooly it does not matter. He would declare it as his emphatic opinion that if the proposed University is only to be another English language university of the current pattern, it is a costly and killing fad which the poor Travancore tax-payer is not entitled to shoulder. He appeals to the University Committee and to the Government to realise their duty at this most critical moment and concludes with a hope that all may be well. The full text of the speach appears elsewhere in the last and in the present issue.

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Literary and Educational.

Education and the State.

(The Travancore University)

By Dr. N. SUBRAMONIA IYER, M. A.

(*Concluded*)

THE VERNACULARS OF A COUNTRY

No doubt, to talk of reviving our Vernacular languages, which originated, grew and developed with the origin, growth and development of our self-dependent corporate life and has naturally gone the way of that life must seem absurd; and to repeat that cry, without taking any steps to restore that bond of mutual exchange of services, which like the circulation of blood in the physical organism, can alone keep the body-politic alive, must be like talking as if in a dream. In fact, it may be asked, of what use is the Vernacular language to a people who have destroyed all their mutual ties and national self-dependence and depend wholly on other nations for both physical and mental food, and wish to bodily transform themselves into them, language and all, if possible? Quite true. The re-establishment of corporate life and of the Vernaculars must go hand in hand. That needs no saying.

OUR DUTY AND THE NEW UNIVERSITY

Now, the question is, what are we to do? Are we to continue as we have been doing so long? Or, are we to pause and reflect where we are going? Are we going right? If not, why are we not going right? Is there no way of going right? If so, what is that way? We are evidently getting a chance to reflect. Travancore, we are glad to find, is proposing to take up the full control of the education of her children into her own hands, a control which has hitherto been in the hands of the Madras University and of its Government. The results of education, it is notorious, have not been quite satisfactory anywhere; and unless the cause of the unsatisfactoriness is removed, no mere change of hands can ever improve matters. But one thing is certain so far as Travancore is concerned. If, at a time when we are taking over the full responsibility of education of our children, we should show any neglect in examining ourselves in all seriousness of the real purpose of education, and if we omit to see with honesty and care whether the education that we now give to our children fulfils that purpose in its needed entirety, and if it does not so fulfil, to do all that is necessary to make it fulfil, if we do not any of these, the self-same clamour that has been at the back of all the unceasing educational and University Reforms will continue unabated, and the people in our own country and elsewhere would be unable to perceive any difference between education under an indigenous Government and education under an alien one. I ask you, Gentlemen, I ask the University Committee and I ask the Government, and I do so in all dutifulness and humility, should this be so?

If the present University movement is only to establish an English Language University on more or less similar lines to the Universities in the rest of India, I say that the University Movement is only a movement for increasing the rapidity of our past wrong move. If education is to be still in the English language and only in the knowledge contained in that language, if the University has not, even for its ultimate object, making Malayalam the sole medium of the whole education of Travancore children, and thus remove the anamoly of a foreign language instruction and bi-lingual brain-grinding for which there is no parallel, ancient, medical or modern, save in our own blessed country, India, one can only explain 'let thy will be done.' But I do hope and believe that it is not going to be a case of this kind. We are, I take it, determined to go into the fundament of the whole situation and adopt radical remedies if need be.

PREPAREDNESS TO BE TREATED BEFORE CALLING FOR PRESCRIPTION

The situation has, no doubt, become complicated beyond measure. Most of us, at least articulate members of society, have become so thoroughly anglicized—I do not mean in dress, of cloth or hair—I mean, anglicized in our insides—that any proposal to make the language of a country the medium of its children's instruction, higher, lower and intermediate, to gather up, examine and utilize the heritage of knowledge which our fore-fathers have handed down to us, to make it up-to-date, to stop this blind rush towards dependent service and to establish in its place a variety of employment for our people without needing to tread on each other's heels, or to emigrate to other nations' homes and agitate for the right to occupy and develop them even against the natural born right of their own people, may perhaps sound strange, if not amusing. Just as it must seem strange, if not stupid, if this proposal to establish Malayalam had been made by an Englishman to Englishmen for an English country! To us anglicised Indians, English is apparently more akin than Malayalam, English Literature is more a matter for pride and pleasure than Indian Literature, and a purely Malayalam University, a purely Malayalam Government, a purely Malayalam Court and Office transacting its business solely in Malayalam, may seem absurd. It does not at any rate humiliate us to think that it should so seem. On the other hand, we find reasons for justifying the anamolous situation; and even such of us as may be animated by patriotic sentiments readily find consolation in the thought that all that is a past ideal which, however golden, cannot return. But all of us commit one common mistake of not recognising the fact that if it is difficult to do the right, it cannot be right to do the wrong, that every effect has a cause, that the supplanting of the Vernacular of one country by the Vernacular of another country has also a cause; that the removal of that cause must mean the removal of the effect; that engineering skill has not fought shy of training rivers and turning them towards any direction that statesmanship is not to take the ship of State where the current takes it, even though it be to irreparable danger; that if the giving up of a language of a country and the breaking of its economic structure means the 'Savagisation' of its people, forcing them to take up another language and to depend on another economic structure for the nourishing of its mind and body is the 'enslavement' of that people and making their continued existence depend on the pleasure or affordingness of the nation that supports it for the time being and lastly, that if the protecting arm of a Government will not or cannot rescue its people from such a catastrophe, its existence must be in vain. What I, therefore, beg of the authorities, what I wish enlightened public opinion to concentrate itself on, is a frank and full acknowledgement of the present situation in all its naked truth and of the necessity for change in the angle of vision. If that is done, the whole problem is solved. How from the present condition we may move to the ideal, is a large question on which I will not venture to expatiate now. But *should* we move? Let that question be first answered. Is it *necessary* to move? Can we remain where we are, or rather, can we be going along the lines we are going, opening more English Schools, making the public business of our offices and Cutcherries more and more English and less and less Malayalam, and yet live in the vortex of the world's competition? Let that be settled first. Everything else is comparatively easy. There is no dearth of brain or resourcefulness in the country to plan and execute the march to the goal. But that we are going wrong should be fully acknowledged, that we are sick should be first recognised, before a doctor can be called in to prescribe.

This recognition of illness is the most difficult thing because we all think we are 'progressing' in every respect. Only, the pace is slow and has to be quickened. And the University movement is a step in that quicken-

ing. If that is the trend of accepted public opinion, that has to be changed first, before detailed suggestions for a contrary course could with advantage be offered.

BI-LINGUAL BRAIN GRINDING.

That intellectual development and intellectual possibilities must be very much handicapped if a child has to learn one language or one set of word pictures at home and another in school— a punishment to which poor India's children are subjected for no fault of theirs, except perhaps that in their previous births they neglected to prevent the cause that have by their cumulative effect led to this anti-national, anti-natural, anti-scientific abnormality,—goes without saying.

In this connection I would invite your attention to an extremely valuable letter which Mr. T. V. Apppa-sundaram, M.A., L.T., writes to the *Hindu* of the 30th ultimo under the heading 'The Medium of Instructions in India' in which he depicts most graphically the tragico-comical spectacle of India struggling to develop the minds and bodies of her children through a language other than the one in which they have been born and nursed.

NO GROUND FOR FEAR OR DESPAIR.

In bringing Travancore or rather the whole Malayalam-speaking area of the Indian Continent under a real and living Malayalam University, in utilizing to the full the knowledge of the arts and industries, professions and sciences, enshirned in Malayalam and Indian languages generally, and in merely adding what is wanting instead of making a holocaust, a wholesale victimising of what we have and complete taking over of what we have not, which is an impossible process for any nation to achieve and in attempting which it must fall in the end and perish—in doing all these things, I say, things which a State responsible to man and God is both entitled and bound to do, there should be no fear of opposition or misgiving about our ultimate success. If we knew the steps in the descent, the ascent is only a matter of judicious and patient effort. And no foreign nation will oppose us in our endeavour. No nation is anxious that we should transform overselves into their likeness. We are doing it all of our own seeking. And if we suffer from the effects of that attempt, we have only to thank ourselves. But some of us unfortunately believe that this transformation is due to the inimical influence of other nations and is calculated to serve their separate interests. Such a wrong thought it is that makes us fear opposition. But that fear is absolutely groundless. It is our living a different national personality with separate language, seperate education, seperate religion etc., that they would welcome, that alone can enable a life of mutual exchange and perpetual friendship. It can alone be our common good. Else, we shall fight with them as the European nations are doing among themselves, *i.e.*, if we succeed in getting transformed as a whole into a western nation. If, on the other hand we fail in so transferring the entire nation, as we needs must fail, we shall suffer, as we are doing, from all the protean ills of disunity, distress, vices, crimes, disloyalty to king and parent, God and religion, disruption of family ties, relaxation of marital obligations, rivalries between man and woman, the breaking up of families and the dispersion of its members all over the world as coolies without any tenderness of blood and kindred, forfeiture of our birth-right in the land, loss of Swaraj, etc., and the ultimate displacement of the whole nation itself by other nations as has happened in America, Africa and Australia must be the inevitable, final result, however much both the displacing and the displaced nations may pray and wish against it. But what is most strange of all, we shall blame our foreign brethern for all the reproducts of our own mistakes.

THE EXAMPLE OF THE OSMANIA UNIVERSITY.

His Exalted Highness the Nizam of Hyderabad has shown us the example of the Osmania Urdu University. As I am not familiar with the details of its constitution, I can express no opinion about its perfectness. But that for the first time in the history of modern India, at least one part of that continent, especially the premier Indian State, should have cast off the mediæval tradition of a non-Indian language for educating her country's children, is a circumstance full of hope and is worthy of appreciative mention.

CONCLUSION.

I do not know what the new Travancore University is going to be like. But I may be permitted to express the hope that in the hands of the University Committee and of the benevolent Government of H. H the Maharajah, all will be well. But, as a native of the country, as an old servant of the State, I must say that the situation should be handled with care and without hurry. Travancore is poor. She cannot afford to throw her little money on ill-considered fads. Food first, and fads next. Of the former, she has hardly enough. Of the latter, she should not have too many. The present is a most opportune moment for making Travancore truly great and abidingly happy. Let us not miss it. Let it be said by generations unborn that during the reign of the illustratrious Sri Mulam Thirunal, the 'Mulam' or root of Travancores.' Sri was strengthened so as to last unto eternity.

Miscellaneous.

Use and Abuse of Rice.

By N. B. DUTT M. R. A. S. (LOND)

Considered from the point of view of the number of human beings dependent on it as their staple food, rice stands easily first among the food crops grown on the face of the earth. Millions of men in China and India. not to speak of other countries, have to suffer from starvation when the rice crop fails. Over 35 per cent of the total cultivated area is devoted to paddy cultivation in India, in whose fields 40 per cent of the 90 million tons of rice, the world's output, is produced. Her share in the world's export trade of rice, although it is only 7 per cent of her yields, exceeds 2½ million tons—an enormous quantity which places her in the foremost rank of the rice-exporting countries. Among the provinces of India Bengal is the largest producer as well as consumer of rice, the next in order of importance being Behar and Orissa, Madras and Burma. But even in the Punjab which comparatively grows the least quantity of rice, the use of rice is not unknown, although it is confined mainly to the well-to-do people.

USES OF RICE IN INDIA.

Rice being an article of such immense importance from the commercial point of view, it is not strange that the paddy grains have been put to a large variety of uses by men in different countries. To speak of India only, paddy is employed for food purposes in several forms. Unhusked rice or paddy is called 'laj' when fried in hot sand. Freed from husks 'laj' is considered to be a light food ; mixed with *gur* it is known as 'murki' which is eaten with avidity by a large section of the village public in all rice-growing areas. 'Chira' or flattened rice is also prepared from paddy by moistening it and is often the only article of food that the Indian traveller finds in out-of-the-way places. Rice fried in hot sand is of two kinds:—

'Chal bhaja' which is a little bigger than the raw rice and 'muri' which is more swollen and lighter. Besides the usual form of boiled rice, 'bhat', the main

article of food of millions of Indians, rice is boiled with milk and sugar, when it is called 'payasa,' a dish taken with much relish during festive occasions. Powdered rice is made into cakes or simply boiled thoroughly for the preparation of 'manda', a sick diet, when made with old rice, which was much in vogue in the country before the advent of sago, arrowroot and other farinaceous foods. Lastly, we come to the water in which rice is boiled, 'Fen', which is thrown away by most people. This water contains a good deal of nutritive material and is utilised by the poor as infant food. In husking paddy three products are obtained besides the rice itseif, viz., chaff or husk, bran and broken rice. In this country husk is principally used as fuel, bran as cattle food and broken rice as food by the poor classes. The paddy plant itself is a valuable thatching material, nearly all the houses in the Bengal villages being thatched with straw. Straw is also the chief stuff on which cows and bullocks are fed. Another use of rice in India is its employment for the purposes of manufacture of fermented and distilled liquors.

Uses in other countries.

Only a small proportion of the huge quantity of rice that finds its way into Europe is used for food purposes. On the other hand manufacture of starch in England and distillation of alcohol from rice in Holland and Germany are considerable industries. Broken or low grade rices only form the raw material of starch and alchol manufacture, cheapness being the principal consideration. Glutinous varieties of rice may be largely used in the manufacture of certain kinds of cements, but as yet their employment for this purpose is very limited. Bran is now a recognised pig-fattening food and in mixture with other materials constitutes one of the principal cattle-food of central Europe. Among the minor uses of rice may be mentioned the preparation of powders, plain and coloured, for beautifying the skin.

Possible Products of the Paddy Plant.

In spite of its various uses in the country the possibilities of the paddy plant cannot be said to have been exhausted. Stubbles of the plant are left in the ground to rot and in the case of long-stemmed paddies the quantity of such stubbles is not insignificant. Some experiments have been made with this stuff as paper-manufacture and although the results of these are not encouraging so far as the production of good writing paper is concerned, there is little room for doubt that the stubbles may be profitably converted into straw and paste-boards. The same is also true of paddy leaves, split stems etc., which are rejected when straw is employed in thatching. At present these go to form the litter of cattle which is neither sanitary nor the best use of the material. The main use of paddy husk is as a fuel not only in the ordinary households but in the large mills also. Indeed it would have been difficult to market milled rice at cheap prices, had not such an inexpensive fuel been found. As a fuel husk gives mild heat but keeps burning for a long time. The process has yet to be found out by which husk may be transported to long distances in some compressed form.

Modern investigation has disclosed that oil suitable for edible as well as technical purposes in paying proportions may be recovered from paddy husk. One of the richest Rangoon merchants made arrangement for the extraction of such oil but the work is in abeyance now for some private reasons.

Food Value of rice.

An American writer has shown by quoting actual figures that so far as the Californian crop is concerned tremendous waste of food material occurs in the milling of rice which would represent a loss in food value to the Americans of about 40 million dollars. If that is so in the United States where rice is not a staple food, how vastly greater is the wastage in India! Strange to say that the waste of rice is gradually increasing with our so-called material development. The backward classes always prefer the whole natural rice. The custom in rural India is to give paddy to certain professional men and women who prepare rice with the time-old *denki* and are paid for their labour in kind. In such instances paddy is utilised to the fullest extent possible, even the water in which rice is boiled going to the cows. The town dwellers and other people without cattle throw away the 'fen' which is a tremendous waste of nutritive material. The people have got to be taught that in preparing 'bhat' only so much water is necessary as the rice can absorb. As regards waste in milling it is very fortunate that milled rice has not penetrated to many households still. There is, however a growing tendency among middle-class men to use highly polished rice, which however nice to look at it, is nothing more than skeleton of rice from the nutritive point of view. It has been definitely proved that the dust thrown off in the course of polishing rice contains vitamines, so much necessary for assimilation and growth and that beri-beri, essentially a disease of malnutrition is primarily due to the long continued use of milled rice.

A Fruitful Field of research.

These facts leave no room for doubt that there is a stupendous waste of rice in the world, as a food stuff. The problem is to how to prepare the whole rice in such a way as it will keep for a reasonably long time without being liable to chemical change or attacks of insects. Husking by old milling is inevitable, although the latter process is more destructive of the nutritious constitutents. But experiments made in Japan and America prove the possibility of milling rice by methods that will not remove the brown coating of the rice, not to speak of a portion of the rice itself—or in other words that will render available for consumption the whole natural rice. Another suggestion of importance that has been made by some food stuffs experts, is the confusion of the constituents of rice at a particular stage of maturity, to a liquid form in which it may be used by itself as a complete food or employed as a base of other foods of high nutritive value which are now so common in the market. In the 90-ahead Western world attempts are being made in these directions. but India, one of the largest rice-growing countries of the world has not given a passing thought to the subject even now. It cannot be otherwise. For utilisation of food stuffs, is the most neglected subject of study in India. But if this country is to keep abreast of the modern progress in the production and utilisation of food-stuffs she should loose no time in starting investigations as to the best ways by which the largest amount of food value may be got out of the food. Stuffs grown by her and as rice is her premier crop; this investigation should properly begin with rice.

The Indian Medical Record.

Is the Congress for Religious Reform?— II

By G. Harischandra Rao.

The Congress should not meddle with religion for the following reasons:—

1. The Congress was not intended by the founders for religious or social reform. The scope of the Congress was clearly determined to be political.

In March 1885 the following circular was sent round for forming the Indian National Congress:

"The Conference will be composed of Delegates—leading politicians well acquainted with the English language—from all parts of the Bengal, Bombay, and Madras Presidencies. The direct objects of the Conference will be:—

1. To enable all the most earnest labourers in the cause of national progress to become personally known to each other.
2. To discuss and decide upon the political operations to be undertaken during the ensuing year.

Indirectly this Conference will form the germ of a Native Parliament and, if properly conducted, will constitute in a few years an unanswerable reply to the assertion that India is still wholly unfit for any form of representative institutions." (The Congress Report p. 3.)

Please mark the words, *politicians* and *political*, above.

Mr. Dadabhai Naoroji, President of the Second Congress—Calcutta—said:—

"It has been asserted that this Congress ought to take up questions of social reform and our failure to do this has been urged as a reproach against us. Certainly no member of this National Congress is more alive to the necessity of social reforms than I am; but, gentlemen, for every thing there are proper times, proper circumstances, proper parties and places; we are met together as a political body to represent to our rulers our political aspirations, not to discuss social reforms; and if you blame us for ignoring these, you should equally blame the House of Commons for not discussing the abstruser problems of Mathematics or Metaphysics." (Congress Report, p. 54.)

Mrs. Annie Beasant in her book 'How India wrought for freedom' endorses Mr. Dadabhai Naoroji's opinion:—

"The President in his opening address made one often-disputed point admirably clear, and defined the scope of the Congress...Each community had its own social needs, and those of one were not those of another. But they had common political needs, could write on a common political platform...The National Movement, the National Party as a whole, has its aspects religious, educational, social, political; and the Congress is the organ of that Movement, that National Party, for political action, and for political action only. The Congress has steadily continued on the line thus early laid down." (p. 18.)

Those who propose to employ the Congress in social reform work propose eating through the nose or smelling by the ear!

Mr. Badruddin Tyabji, President of the Third Congress held at Madras, spoke thus:—

"Now, gentlemen, one word as to the scope of our action and deliberations, It has been urged—solemnly urged—as an objection against our proceedings that this Congress does not discuss the question of social reform. But, gentlemen, this matter has already been fully dealt with by my friend, Mr. Dadabhai Naoroji, who presided over your deliberations last year. And I must confess that the objection seems to me strange, seeing that this Congress is composed of the representatives, not of any one class or community, not of one part of India, but of all the different parts, of all the different classes and of all the different communities of India; whereas any question of social reform must of necessity affect some particular part or some particular community of India only,—and therefore, gentlemen, it seems to me that although we, Mussalmans, have our own social problems to solve, just as our Hindu and Parsee friends have theirs, yet these questions can be best dealt with by the leaders of the particular communities to which they relate. I therefore, think, gentlemen, that the only wise and indeed the only possible course we can adopt is to confirm our discussions to such questions as affect the whole of India at large, and to abstain from the discussion of questions that affect a particular part or a particular community only." (Congress Report, p. 74.)

Mr. Tyabji, again, spoke as follows:—

"Gentlemen, it is undoubtedly true that each one of our great Indian communities has its own particular social, moral, educational, and even political difficulties to surmount, but so far as general political questions affecting the whole of India—such as those which alone are discussed by this Congress—are concerned, I, for one, am utterly at a loss to understand why Mussalmans should not work shoulder to shoulder with their fellow countrymen of other races and creeds for the common benefit of all." (Congress Report, p. 72.)

In the official Report of the Third Congress the following occurs:—

Boldly has the Congress taken the burden of political reform upon its shoulders, but this fault-finding party, who themselves will not extend a finger to lighten the burthens of the country, find no words, it would seem, too bitter in which to denounce it for not piling the Pelion of social reform also on its existing load. The National Party have undertaken, through the Congress, the political regeneration of 200 millions of men; and these fatuous foes of progress revile it, because, through *this same* organization, it does not also attempt their social, moral, and religious regeneration! The National Party is as deeply interested, we may say more deeply interested, in these latter, than even in the former question, but it suits its means to its ends and applies in each case the proper mechanism...But the methods and organization requisite for success in the one case, would be fatal to success in the other; and it really seems impossible for any honest man, possessing any real knowledge of the country or its wants, to continue to find fault with the Congress because it refuses to overstep the bounds of its natural sphere, wherein it can work effectively, in order to plunge into other spheres, in which it could only introduce confusion and discord." (Congress Report, p. 6.)

Mr. Athavale in his work, Tilak's Life, writes thus:—

"The Third Congress under the Presidency of the late Mr. Badruddin Tyabji did not pass a resolution in favour of cow production, simply to conciliate Muhammadan opinion, in spite of the fact that the President himself and all the delegates were in favour of protecting cows." (p. 76)

Mr. W. C. Bonnerji, presiding over the Eighth Congress (Allahabad) made the following remarks:—

"But to show to you that those who organized the Congress movement had not lost sight of the question of social reform, I may state that when we met in Bombay for the first time, the matter was discussed, threadbare, with the help of such distinguished social reformers as Dewan Bahadur Raghunatha Rao of Madras, Mr. Mahadeo Govind Ranade and Mr. Krishnaji Laxman Nulkar of Poona, Mr. Narendranath Son and Mr. Janakinath Ghoshal of Calcutta, and others. The whole subject was considered from every point of view, and we at last came to the conclusion, with a full consent and concurrence of those distinguished men, that it would not do for the Congress to meddle itself, as a Congress, with questions of social reform. At the same time we also came to the conclusion, that those gentlemen who

were anxious, in a friendly spirit, to discuss their own social organizations should have an opportunity of doing so in the Congress Hall, after the business of the Congress should be over.'

But the social reformers can tell us in what spirit they are discussing social questions in their Social Conference; and now they want to introduce these into the Congress also with that spirit!

Mr. Surendranath Banerji, as President of the eleventh session, reffered to the scope of the Congress thus:—

'Ours is a political and not a social movement; and it cannot be made a matter of complaint against us that we are not a social organization any more than it can be urged against any of our lawyer friends that they are not doctors.' (Congress Report, p. 15.)

(2) Even staunch social reformers accepted the Congress as a purely political organization.

Mr. Justice Ranade, for instance, at the second Social Conference (Allahabad) in the year 1888 drew a contrast between the Congress and the Social Conference, mentioning the difficulties of a social reformer, and recognized the scope of the Congress to be political:

'Before proceeding to lay before you the programme of subjects which we have to deliberate upon to day, it will be as well if I make a few remarks as to the exact scope and position of the Conference. I need hardly tell you that the Conference is not intended to be a new association aiming at superseding or controlling the local socities which are doing each in its sphere good and, of as I believe, honest work. The conditions of Hindu society and the various castes and divisions of which it is composed preclude the idea of our meeting together in a common association, in the same way as we meet together in the *political* Congress. In the Congress we meet as citizens of our Empire, subjects of our Soverign, obeying the same laws, liable to pay the same taxes, claiming the same privileges, and complaining of the same grievances. This common character makes the deliberations of the Congress a matter of common anxiety to all, Hindus, Muhammadans, Parsees, Christians, Europeans, without distinction of colour or creed. There are, no doubt, even in political matters, subjects which interest the several provinces locally; and these we have to relegate to the provincial meetings. In social matters this difference of interest makes itself still more manifest; and apart from distinctions of creed and race, among the Hindu community itself, the customs of our province do not obtain in another, and the caste organization is based on different principles in different provinces. Polygamy prevails in our province, which it is almost unknown in others.. The difficulties referred to above, make it impossible to some extent, for us all to adopt, as in the *political* Congress, definite resolutions on particular subjects. Meeting as we do here today, as members subject to different caste jurisdictions in social matters, it will be hopeless to expect that our resolutions will carry the weight which the resolutions of the Congress are in a position to secure for themselves. It is on this account that we have to confine ourselves to recommendations from the general body to local and caste associations, which these latter are to take into their consideration and give effect to, within their own sphere, in such directions as they deem convenient or necessary.' (The *italics* are mine.)

To be continued.

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The leaflets on "Cholera" and "Flies" received from the Health Department of the Corporation of Madras, for publication in this issue will serve both as a warning against the dangers of cholera now prevalent in the city and safe guide for those who are anxious to escape from its fatal grip by adopting the simple preventive measures therein suggested.

"The Early signs of mental Disease in Children" "The Hygienic principles underlying some of our customs" Why do you not laugh" are some of the articles which may be found interesting reading.

The discourse between "Citizen" and "Disease treated under the article headed "Disease" will be found useful to many who have not rightly understood the horrors of disease and the heavy toll it inflicts on mankind year after year.

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